The Study of Social Reflection (Realism) in “Sawshon” by Simin Daneshvar and "Almasrrat and Alavjaa" by Fuad Altakarly Novels

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**ABSTRACT**

This, as the title implies, is a comparative study of the social reflection (realism) in "Sawshon" by Iranian writer, Simin Daneshvar, and "Almasrrat and Alavjaa" by Iraqi writer, Fuad Altakarly. Simin Daneshvar and Fuad Altakarly are most prominent fiction writers in both countries. In this research, social reflection in two novels is discussed. These two novels are chosen because they are considered by most critics and scholars of the two countries. The authors have put special efforts to reflect the moods, emotions and problems of both Iran and Iraq communities. In these and other works of the two authors the population of the poorest and lowest class of people as well as the privileged classes is considered.

**INTRODUCTION**

Social Reflection (realism) is a new term in Art or Literature School, but linguistically means the aspect of portrait painting to express and manifest the reality before supporters and opponents. Since the man expressed feelings described reality and truth about his own and things (1). Realism school emerged in France since about 1840, with scientific advances, and then was common in Europe and globally. Realist writer's does not just take images of reality, but it also shows the origin of its existence. Realists see man as social creatures raised by environment. Realistic characters are ordinary people, and usually exhibit a certain type community.

The founder of this school is "Balzac" from French and its other representatives include Flaubert, Maupassant, Dickens, Tolstoy, Steinbeck, Hemingway, etc. (2).

As we know, the development of Marxist philosophy and its entering into the realm of literature has led to social or socialist realism. "Gorky" had an important role in the transformation and progression of this school. Many notable writers around the world, especially in Third World countries, including Iraq and Iran were influence by this school. The reason is that this school aroused by the help of poor and needy community to assist them in achieving social rights and frees themselves from discrimination and oppression. When the bourgeoisie and capitalist classes had the unique pleasure of the world, the poor and needy, almost all were denied.

Here the importance of the social realist writer is great in addressing these deprivations. In addition, expressing abnormalities of the society as well as creating exits are the responsibility of the authors.

This article study social reflects on the (class oppression, class differences, moral qualities and flaws of society, and politics).

**Realism reflection in Sawshon novel:**

“Simin Daneshvar” has tried to stay away from the expression from omniscient awareness point of view in her works and let the characters behave or speak the way they feel. His fictional characters are generally achievable, realistic characters and breathe as if in real space. She does not see everything black like the pessimist writers and does not ignore sufferings and privations of ordinary society like optimists’ wishful thinking. She looks at man with all the good and bad features as a product of community and tries to make reader objectively identify and understand the environment and the community by distiguishing objective facts from illusions, fantasies and conventional imaginations (3). It seems that the secret of public interest of readers

**Keywords:**

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to Simin Daneshvar works is that she relied on the ability of literary excellence, aesthetics knowledge, insight and honesty in thinking and literary works creation to create her works; meanwhile, she took advantage of Iran oppressed mythic heritage and cultural treasures in recreating the art and literature, as well.

Sawshon by "Simin Daneshvar" initiated a new chapter in the history of Iran fiction and prose. Daneshvar in this story and adventure, with poetic prose, precise and sturdy, portrays an artistic intrinsic image of developments in the Fars region during World War II.

**Classes Oppression:**

In this novel, the author, the oppression portrays English occupation oppression in southern Iran. They with the aid of "Abu al-Qasim Khan" brother of "Joseph" and some of the noble class members of that time have craved for nations wealth, people were deprived of their rights while it was necessary to take action to advocate his people and not the occupier. He helps English occupier in plunder of property and wealth of people and eventually the poor and needy are deprived of their wealth. But on the other hand, we see "Joseph" to face his brother and occupiers and acts to help the oppressed and the poor.

The first goodwill act by "Abu al-Qasim Khan" (Khan Kaka) for English profits is the sale of grain to them. He says to his brother: "brother, you begrudge baslessly. After all, they are our guests. They do not stay here forever. If you do not give them, they get it by force. They do not fear lock or seal of stocks.meanwhile, they pay the price. I've sold all my stocks in cheque. I have received the prepayment grass of seeds yet have not grown. Whatever, they are the authority "(4). But "Joseph," refused his brother, saying; "being uninvited guests is not something new to them, Khan Kaka ... Worse is the inferiority feeling that has plagued all of you ... they made all of you dealers and their cronies in the blink of an eye . Let's at least one person to face them making them to say: Well, we eventually saw a man(5). Then "Khan Kaka" looked at "Joseph" and told him: "My dear, you're young and do not understand. The recalcitrance puts your live on the line and put all of us in the trouble. They need to feed this great army. You know it is not possible to keep this huge army hungry ... "(6).

"Joseph," said bitterly, "but it is possible for my vassal ... My fellow citizens can be kept hungry ..." (7).

"Joseph" wants to defend the disadvantaged and the poor even in the expense of losing his life. But "Khan Kaka" is the symbol of injustice and tyranny against his nation.

Authoritarian regimes inflict greatest harm to the women’s male psych making it fragile and sensitive. It should be remembered that there is a direct link between the royal fathers in the National Geographic scale with the patriarchal family, in “Sawshon " can be found many examples of "Zari" fear of facing with social and political authoritarian armed forces for the fear of consequences in her family life. "Zari" attended Qavam o almolk Shirazi daughter magnificent wedding ceremony. “Gillan Taj” the governor’s younger daghater approaches "Zari", and says (8): “my mom says please give your earrings for bride for tonight and tomorrow we will send it to your home Zari said in a trembled voice: the handsel of my wedding night, is my man’s mother memorial, she took out his earrings and said please take care of its pendants. Although she knew if she could see the back of her ear, she would see the earrings, but what could she do? "(9)

Ruling poyal family believed that they own people assets and allow themselves to occupy their property. The author makes a setting to dramatically show their knavery and compel the reader. This is where she uses her imagination and creates an event matching custom (10).

"Zari” didn’t saw emerald earrings. Some day the girl's mother says that they thank for the gift .

Another incident is when "Abol Ghasem," admires Khosro mare and the Shiraz ruler little daughter loves it.

Now, ruler sends a policeman to "Zari" house to claim it :

"Khan Kaka” says to "Zari" tomorrow morning they will send for Sahar(11).

"Zari" passivity against the ruling request is a manifestation of oppression existing in the system :

"Zari" said that the step taken must also take other steps. The fault is my own ineptitude. But this time I'm going to stand in front of him, I will vist the ruller. I will tell him that everything has a limit. Only your daghather can ask for a mare, you can see that someone has something nice in the city.? Mine is mine, others are also mine! "(12).

Earrings and horse stealing are the author imagination, in other words to express the sufferings of a world war. Without being boring, it is laudable. Especially inn a country where people were still under the yoke of war a ruthless enemy that has been designed with utmost dexterity has imposed famine, disease, and transport of patients from the village to the city, are all the colorful beads that correspond to kaleidoscopic roles that will draw people's lives (13).

**Class differences:**

As we see, Sawshon novel is about the years when Democracy Movement have been developed and the Allies army expand its activities in Iran, and However, the events depicted in the story, only occurred in the southern provinces of the country, social and class divisions in society can be easily observed in. "Joseph," is a landowner and advocate the interests of the people. He in the ruler daughter wedding can not bear the city's people are poor and hungry. (14)
"Joseph," "as soon as saw the bread said, “calves, how they kiss their rulers hands! What a blessing it is forbidden and when ... (15)

But the ruling class is sinking in the luxury and from the very beginning of the wedding ceremony encounters against the aristocracy the hypocritical posturing and based on a profound humane belief concludes that this situation does not last long and a new life should be created on new basis. Thus, by the story progress, the reader realizes the author's social vision, and discovers that the story indicates sociology classes, vision and class action characters representing the feudal aristocracy and also how they deal with occupying forces and other political domestic forces (16).

This gap between social classes is so large that when food shortages and famine have plagued the city. When they want to carry the bread and dates to prison, "Zari" hears. (17)

"God bless your life. I do not want money. Give some homemade bread. "(18)

And then when both have the bread, wrap them carefully in the crank close to their waists

"Zari" asked "So what you put on your head?" (19)

The first one says: "If we do not do so, they steal our breads" (20).

Ruller throws a big bash for his daughter's wedding holds that only one of the lavish things is the big bread made in this for the ceremony:

"Bakers have been consulted, and baked a bread no one had seen until then." (21)

Moral characters and community disadvantages:

In Sawshon novel "Abu al-Qasim Khan," is a hypocrite character. His take advantage of the exceptional opportunities to abuse domestic and foreign brokers as steps to boost its political status. He wants to become a member of parliaments by any means. His first goodwill act in favor of English is to sell their grain. He says to his brother (22):

"they are our guests. They do not stay here forever. If we do not give them, they get it by force... I've sold all my stocks in cheque. Whatever, they are the authority "(23).

"Abu al-Qasim Khan" obeys English lords by stellar service, he waits for MP, and truly believe that doing anything to achieve this goal is allowed .

He says to his sister:

"I'm will be a MP. I have seen Colonel and consul. The governor promised. Only Syed throws curves. Once admires me on pulpit and another day breaks it. "(24). Attitude of "Abu al-Qasim Khan" toward his vassals represents autocratic, reactionary and regressive oriented mastery .He believes vassals should always be kept hungry and they should be treated with force; “like a mahout should be above subjects. Vassals should be bound to bastinado. It is an old saying that vassals should always be kept hand to mouth. "(25) “Abu al-Qasim Khan," serves foreigners, and is not zealous regarding fellow countrymen. When Malik Rustam speaks of his brother being hanged, he says

"you speak out like your brother is the son of a prophet of God. It turns out that he wil be hanged. No one has forgotten Samirom fratricide. How looted government property! How many innocent people were killed! If the pay is in the, he world have to pay it back killing of men, what an ambitious man! Each day, changes like a turkey. One day a German valet, next day a UK valet, the other day against England! , As Shemr Zel joshan. "(26).

Self-interest and the opportunity to save by "Abu al-Qasim Khan," is so that even after the assassination of his brother "Joseph" innocently when "Zari" and "Joseph" helpers want to make funeral turned into a show of protest, he opposes . Conscious of "Joseph" innocence and popularity among people of Shiraz and the vassals, he is concerned about possible unrest and his possitio:

"Kaka Khan said that this is the wife of the late ... Markets have closed, ok, but carrying the corpse to round Shah Cheragh with crowds howling and mourning while Mr. Mortazaeinezhad prays on the corpse requiem and preaches, Alyaz Billah, do not even think about it , with foreign troops in the city ... It leads to riot, unduly stretched all these people you've got here ... "(27).

Women as “Izzat al dolleh” are also present in the setting of this novel with the main feature of luxury property bragged. To regretfully struck “Zari " , “Izzat al dolleh” took " Zari" and the kids to see the house historic bath to show up her economic prosperity. In this manner, she is arrogant and proud (28):

"wiking away from the cool large porch Qapochi was sitting crossed on the bed his hand under his chin. Stopped, said hello and picked up his felt hat, and said, 'Here, please. By the door in the outer courtyard, stood an old mammy was a trick of his crystal, Picked up the trick. Said hello and said, come in ... within the courtyard there was an orangery; Ferdos was there with a blue silk praying hejab with a tray of charentais melon that she offered them. "(29).

"Izzat al dolleh is so selfish and ambitious, yet also provide illicit trafficking to provide herself with excesses royalty, she uses Mama Ferdos for selling guns." (30).

Also note that “Izzat al dolleh” is a curious and seeking well-being woman looks at every thing with a riches view. Even, after the death of "Joseph" when she goes to “Zari” house for condolences asserts that
"Joseph" had left behind the property that "Zari" can raise her children decently. Then she leaves without saying goodbye.

**Politics:**

Confronting colonial is one of "Joseph" personality traits in the Sawshon novel. Anti-colonial is one of the main themes of the socialist literature since colonial is the development offspring of capitalism. In Sawshon, "Joseph" as the epitome of political struggle attends struggle against colonialism as well:

"Joseph," said, "It was easier for our parents and it is to be harder for our children if we don’t take action."

(31)

"Joseph" he knew that sometimes had quibble about a policy "in the evening I said something to Mcmahon that if be said to "Zingeri" will be over, to told Mcmahon, that dear people in this city are born poets, but you have killed poetry. You have castrated their hero. Even the possibility of fighting is over, at least they tell epic and read epopee... I said you have created a land vacant by the hero. I also said you have changed the town to the cemetery. The most vivid and vibrant neighborhood is Mardomstan."

(32)

"Joseph," he thought, "Zari" is oblivious to the political issues, while "Zari" was concerned about the breakdown of the family and lose of comfort. The main purpose of "Zari" was to keep her family:

"Zari," said "do whatever they want, but do not enter war into my home..." (33).

But "Joseph" sighed in another position:

"He said: "I came to the conclusion that I can not change anything ... if you can not even influence your wife ..." " (34)

One of the issues, "Simin Daneshvar" paid attention to in her works, and especially its Sawshon is the presence of foreigners, especially English in the country and spying for his master, and the subsequent spread of alien customs in the society of the period. As in the wedding of the daughter of the ruler, an English colonel enters the wedding taking a woman's hands. Then Colonel and then Mr. "Zinger" dance with the bride:

"An English colonel ... Taking hands of former "Zari" Principal arrived. Once English colonel danced with the bride and then Sargent Zinger "(35)

Shiraz is the scene of the occupation forces is with high political, social and cultural influence and tries to expand this influence by their activities. They build schools and hospitals in the city:

"Joseph," says "the best school, is the English school and the best hospital, is Morsalin hospital". (36)

Seemingly, they have built the hospital to strengthen their position in the city. As in the typhus epidemic in the city, the hospital is not open to Iranian patients, unless they are privileged, while they lose their lives one after another due to the lack of treatment facilities. When "Zari" in order to send "Kolo" "Joseph" shepherd boy to the hospital contacted Ms Doctor of Morsalin, she refused by the pretext that there was no vacancy in the hospital:

"Unfortunately Morsalin hospital beds are dedicated officers and foreign soldiers, and all the beds are full and there is not even vacancy in the hallways." (37)

Sawshon, mentioned social events after September 12th. Before the war outbreak, "Reza Khan" was approached to "Hitler" that his slogans about the supremacy of the Aryan race with consistant with that of national advertising by "Reza Khan". That's why the arrival of the Allied powers made him abandoned. "Joseph" says to "Malek Sohrab" that was a fan of Hitler's Germany, that you were the cause that Allied forces come to Iran (38).

"You know, I did not agree with you no only the time your accepted the Germans nor now that you've made allied with its enemies. You made Hitler the Imam Zaman, these tricks are not suitable here and your flirt has given them the excuse to come here. "(39) On the other side of this Germany orientation "Abu al-Qasim Khan" is English fans hoping for support from them to be able to enter Parliament: (40). I'm will be a MP. I have seen Colonel and consul. The governor promised. Only Syed throws curves. Once admires me on pulpit and another day breaks it. “(41)

Fotouhi" famous teacher in the city has a strong tendency to Russian communism and tried to stablish the Bolshevik Party in Shiraz:

"..."Stupid guy, has travelled to Boshehr irritate the seamen, travellld to Isfahan to get the permit to stablish the Bolshevik party here ... "(42)

Author, in this way portrays trends in Iranian society after the September 12th. These trends are often dependent and infact provide the interests of beloved countries in Iran.

"Zari" in lunatic asylm faces with patients that she had stopped by in the weeks. Here is a madhouse of inappropriate disturbed and distressed Iranian of the times, each of them wander in a world of madness, representatives of their leading cortical wise. Ms Fotouhi, Ali, and the teacher daughter that died of typhus fever, disabled woman, lame, Seid Goode Arabani, each of which in parable ultimately reflecte our society sorrow and bite. A society of mass confusion and pain that can be grieved and wept over:
"Ali came. Was so skinny that "Zari" hear went out for him, he did not use the language of his own invention. In the Imperative Persian said, "The attack is equal mordacious typhus + famine + cheat on the exam. Mads of the world, unite. ". . . Seid Good Arabani said:" I am al-Ilan Doleh, I am Veylan Doleh. ’(43).

Here the author wants to symbolize the tyranny of rulers over the vassal where authoritarian regime oppressed people until they were lunatics and did not know anything of their lives. The authoritarian rulers do this to discourage people from protests and revolutions. Consider that the scarecrow gets bigger and bigger every moment, it is another symbol. A symbol that is manipulated while gets bigger and bigger every moment. Bows and arrows start, Scarecrow gradually diminishes and finally, falls on the ground. The Scarecrow in this story is "Hitler":

"The Scarecrow was bigger and bigger. Head, body, hands and feet ... got bigger, first they manipulated the scrows bows and arrows shot down and each send an arrow to the Scarecrow’s body, and the Scarecrow diminished and completely depleted of air and fell on the ground."(44)

But in the broader sense each puppet and a toy, with political mischievous, is ineffective scarecrow and puppet obidient to any ordinance, thereof sometimes at the height and some other time of humiliation. "Reza Khan" was also at a time such Scarecrow.

**Realism Reflection in Fuad Altakarly Novel:**

Altakarly is realistic author ,and studies personality and Iraqi society in-depth. He gives the details these society problems and identifies shortcomings and does not fear the government .

Altakarly benefited a lot from employment in court so far was aware of most of the affairs of the Iraqi population, by informing the court records understood the reality of the Iraqi population. In this regard, he heard various realistic anecdotes and stories of ordinary people: innocents, criminals, witnesses to the truth and lies, justice and injustice, the story of the city and the countryside, shame, betrayal and etc.

The general symptoms of " Altakarly " in most cases, is related to the study of important social and political issues, because it is shared with other authors, but Altakarly distinguished himself by specific techniques since he portrayed interior world of realistic champions and their concerns. He, in the novel "Almasratr and Alavjaa", describes a brief history of Iraq at the beginning of the twentieth century until the beginning of the Iran-Iraq War. The novel is almost close to Alraj Albyd events, and considers political, social, historical, economic and societal of Iraq that was not without class oppression.

**Classes Oppression:**

Author, describes "Tofiq ", the hero of the novel as the most prominent characters in the novel that refers to the oppressed and downtrodden peoples, the earliest oppression on “Tofiq ” occurred when her mother passed away, she announced that his aunt bequeathed him a fortune, but she hid the news. "(45) As well as elsewhere, and after his mother died, the narrator refers to the mother, her inheritance is stolen:

“Lam yared an yaheb fi vajhe akhih va yaaded lah alaamal aledaiye alati sabatoha valedatohoma ala raaseh moz kana saghiran, fasaraghatho, va saraghat abahoma va habahato hova, bevahel gherade haz, bekol mahabataha va malahal masrogh” (46)

"Did not want to be face to face with his brother and count violence of his mother against him, when was a young child, and he stole his father's property their mother loved him who had a monkey face.”

"Tofiq" when asked his brother " Abdulbari " to let him work in the carpentry workshop, his brother apologized under the pretext that these days, the job market is tight:

“Alamalo gheiro kasireh va laadari men ayne ajio laka belmal” (47)

"There are few works, how can I get you the money ".

But the second cruelty was exerted by his mother before her death; she registered the house totally for "Abdulbari" when "Soraya" wife of “Abdul Albary” pleaded Mom:

“Aghnat valedato abdolbari be an men al mostahsan an taktob kamel a dar allati yaskonoha be esme ebnahe akbar, Abdulbari, …va vaghaat ala aghdalbei va domoeha tasilo behodoe. Lam takon taalam lemaza tatayvazav kollal hodo key tazloma ebnoha al saghir va tahromaho men akhare haghen yamlokoho fe donya.”(48)

"she convinced " Abdulbari " that it is better to be living in their own home that perfect property be in the name of the eldest son namely " Abdulbari ". she signed the contract at the moment whirl slowly in tears. She did not know why puts restrictions behind to be cruel to her younger son and deprive him of the last right in this life.

It is noted that "Abdulbari" treated as the mother's behavior. When after being sacked from government jobs, "Tofiq" went to him to find him a job. He though "Abdulbari" woodworking company may have legal issues or problems with others, his brother’s reaction was disgusting and cruel:

“ la adri. La arafa shaean an hazehe al shoon.

Va zaghata ala zar bejaveh… dakhlat alahema shabaten be malabesen molaha fasilamat.
- Hal ladana ghazaya… o mashakel ghanioniye, o ma shabe, maa ahad?
- Kalla, ostaz Abdulbari
- La yojad aye shaye?
- Hasbe elmi, la tojad endana ghazaya. Ma zalek, eza sameht saatasel be mohami alsherkha le asal
- Ah, taban. (49)
- "I do not know. I do not know anything about this stuff."
  He pushed the button beside him... A young girl dressed in suits came and said hello :
- do we have any problems ... Or legal problems or something just like it?
- No, Mr. Abdulbary
- Nothing?
- as far as I know, we do not have any issues, however, if you allow I will call the company lawyer to ask.
- It's fine".

Author describes this by the narrator: "Surely he knows that his brother without a cause, disenfranchised and oppressed, he needs help, but despite all this, is ignorant and afraid of helping him. He leaves to go to the terrifying unknown, even without asking where to reside." (50)

Class differences:

In this novel, the author portrays class differences and its progression, especially after World War II, the cultural advancement of Baghdad is reflected by the novel's hero, "Tofiq" and architecture by' al-Kassab,' and "Abdul Almovla" families transfers, to Baghdad new places in the sixties decade in the advent of new entrepreneurs. "al-Kassab," and "Abdul Almovla" families are from ordinary and poor areas - Alheidarkhanneh – and were transferred to the affluent areas of progress since they were post Second World War rich:

"entaghalet al aletan khelal esboe vaheed ela darayhema fi nahayate shabat 1954 m... fi haye aljadid, kana aljav lashak asfa hava mema hova fi almadine va fi alheidarkhanale ala vajhe alkhosos..."(51)

"At the end of February 1954 AD, within a week, two families moved into their homes... Without a doubt, the new neighborhood had cleaner air than the city, especially the Alheidarkhaneh."

It can be said that after World War II, day to day life of bourgeois class rose and a wide gap was created between them and the poor class. Their children were going school and college. But due to poverty and deprivation, poor children deprived of this possibility and even were unable to continue school education. The author describes the Faculty of Law in Baghdad:

"kanat koliyat alhoghogh aleraghiya sena 1951 m va mahole haza al zaman, koliya almotrefin , altalebate al anighat , va al sayaratet amotarasa..." (62)

"Iraoi Law Faculty, in 1951 and its affluent school boys and girls are beautiful and with compact cars".

Elsewhere, the author in the novel the author describes "Abofathieh" that moved into Baghdad from the outskirts, but his life unchanged. Gap between "Abofathieh" and their neighbors was evident, however he worked in a government office as tea saler and despite the fact that his daughter had married a wealthy man outside Baghdad; And as we said his job was to sell tea in one of the government departments. But his neighbors that belonged to bourgeois class are had jobs more related to the government or were self-employed....

Moral character and community disadvantages:

We consider “Tofiq" despite the fact that he is a pacifist and did not hurt anyone and did not steal along the path of life, but when it comes to the problems issues, he is casinos drunk with bad habits. We say that poverty and need pushes into prostitution, but here we see that "Tofiq" before marriage, and even then had a good life, but after his divorce his living situation was worse. Mostly the rich and wealthy are who turn to prostitution and immorality. Before marriage he was involved in gambling, then went to a friend's house for gambling all night long, his friend, "Salim Marwan," has a wife and “Tofiq" has sexual relationship with his wife. Also, we will see in another place, he wanted to establish sexual relationship with the wife of his uncle's sons. “Tofiq “doing this flagrant indecency and baseness reached its climax.

We see that “Tofiq" older brother " Abdulbary " behavior was immoral and evil, when “Tofiq " asked him to find him a job, he refused his brother request and told him that he do not know any job these days, the job market is tight, the author describes this situation through the narrator: "surely he knows that his brother is deprived of his right without a cause, they disenfranchised and oppressed him, he needs help, but despite all this, is ignorant and afraid of him. He leaves him to go to the terrifying unknown, even without asking where it resides. "(53)

Abdulbary was better to help his brother and does not leave him to face with life's difficulties, but here his cryel behavior toward “Tofiq " was the mother's behavior. When he talked to him to find him a job ,brother apologized that can not do anything" ,Tofiq " says that "he did not want to tell his brother when his mother's violent behavior against him when he was a young child." (54).
Politics:

The author, in this novel, deals with the main political history of Iraq since the beginning of the twentieth century to the beginning of the Iran-Iraq war, including the fourteen July 1958 AD, and what occurred after that strange events, on Friday morning eight February/fourteen Ramadan 1963 AD, the revolution against "Abdel Karim Kassem," succeeded, he was executed, and 'Abd al-Salam Arif " became Iraqi president, by the October 1963, and "Abdel Salam Arif" revolution against his allies; 1968 events, and whatever happened. “Altakarly” in 1968 did not show what happened? Because when these events occurred, he was busy writing his novel. He did not want to describe it as (revolution), because it seemed to him it was not a revolution. (55)

“Tofiq” is the central character of the novel events. The most prominent event of the novel is when “Tofiq” is sacked from his job, when after 1968 revolution he became the victim of Baath regime. He didn’t accept the subject of promotion of indecent people and dominated security and information clerks that have ridiculed all values, regulations and laws of the state and faced with the government variously that brought him misery and suffering. The narrator says:

"mazat alshohor ezn sanavat,… faanghazat senat 1968 va ma hadasa fiha, tabaatha senat 1969 va masilatoha 1970;... bedayat senat 1971 va dakhala alayha(abofatihe) be baze al hiyaj fa akhbaraho be an soleiyma fah ollah almolaghah belaaraj ghad oyena va hova farash, masolel estelumat , enaho sayajles meslal movazafin fi maktabe madkhale alvezara, yasalo kolo man yaromo al dokhol al yorido moghabelatoho va maza yorido menh;... estaghbrfe fi ghararate nafse(Tofiq) haza al taeen fasolaman la yastatio algheraa al ketaba ela besooba, ez lam yakmel derasate alebtadaee, fa kayfa yamken eetebar taeene ghanoniyi? “(56)

“Months and years went by, ... also in 1968 and the events of then and after, 1969 AD and 1970 AD finally passed, ... at the beginning of 1971 Abofathieh enthusiastically went to “Tofiq” office and announced that Solomon Fathollah a servant with the title of "al-Araj," was appointed as the ministry responsible for the admissions. And, at the entrance of ministry, he would sit as clerks asking clients who they want to meet and why? “Tofiq” was surprised by Solomon appointment because Solomon barely reads and writes, because he did not complete his primary education, so how is he lawfully appointed”.

As mentioned earlier, “Altakarly” did not show us what happened in 1968? But, he in the subsequent year he clarified the reality of events through Solomon Fathollah characters. A reader ignorant of the political history of Iraq since 1968, surely, when reading the novel, clearly can not understands the concepts, and the purpose of Solomon Fathollah, the disabled servant, job promotion, from admissions officials at the Ministry, the security officials and later the General Secretary of the Ministry, this is unclear to the reader, unless - as passed - the reader is informed of the political history of Iraq since 1968. Iraq 1968 Revolution appointed the ignorant illiterate people at government posts, and Solomon Fathollah character implies the ignorant illiterate people (Ba'ath regime), but “Tofiq” is the symbol of Iraq and its people.

“Tofiq” is peace loving and a decent man, who did not hurt anyone, often victim of violence, justice death and perversion, when he was sacked from his job he was subjected to a painful incident in the city of Khanaqin. “Altakarly” portrays “Tofiq” status, when four armed men followed him to the carpenter's workshop, and arrested him. The narrator says:

“Kano arbaehe rejel mosalahin… saalo an esmohu al kamel va ataleo ala betaghe hoviyate somma talabo menho morafeqehatahom el magharel monazame ilsoale menho an baze al omor… kan zalekalyoun, yoma al ojaae haghan. Talakaboo, arbaaathom alayeh, fi ghorafaten ariyate al jedran, fazaraboe beshede va haghad hata tahalaka faghed ol vaey… sahabohe sahaban el ghorafate okhra yajloso fiha shakhsan varae tavelatan va yadhkhan behodo..., akbarahe be anaa men hosne hazo an yakona ladado hona fi khaneqin aghareba mohtaramoon yaarafonaho, va ella lajara eedamaho.” (57)

"they were four armed men, asked his name and looked at his identification ,then asked some questions to akeed him to accompany them to headquarters ... The day was really full of suffering .They all hate him; attacked and severely beaten he until he was unconscious and was taken to another room where someone was sitting sedentary and smoking. He said that “he is fortunate to have respected relatives here in Khanaqin, otherwise, would have been hanged."Author says by narrator, "then asked him to accompany him to headquarters," This sentence is the sentence of this organization and refers to the Baath Party and its organizations, he only noted the term “organization”, because of all the Iraqi people would know well the more sadistic and brutal nature of the partisan enemies and devastating the Iraqi civilizations throughout history..

“Altakarly” also refers to the political history of events, when at the beginning of the novel speaking about “Abdul Almovla " family, “Tofiq” grandfather, the First World War and the establishment of the Iraqi government was noted:

“ghabil alharb alalamiye alola 1914-1918 m, baghiya men ebnayn esnayn lam yatzavaja…”(58)” fi yoman ma, bade tasisa almamakatal aleraghiya aljadide…”(59)

"Before the First World War (1914 - 1918 AD), there were two unmarried sons., "Someday after the establishment of the new kingdom of Ira, "

It can be seen that the author is trying to link personal events with the occasion of the most important and prominent global and Arabic events, including World Wars I and II, the partition of Palestine, the 1948
Portsmouth Treaty, revolutions and military coups in fourteen July in 1958, and eight in February 1963, fourteen Ramadan, failure June 1967 Defeat, killing of King Ghazi I and the Suez crisis of 1956. The narrator says:

“Gharare ebnataho alrazin be baee darahom fi khaneghein. Kana zaleka senate 1939 m, aghba maghtale almalek ghazi alaval, va ghabil alharbe alalamiye alsanavihe’ (60) “ marat ahdas taghsim felestin, va almozaherat alshabiya zede moahedat (Portsmouth) avakher 1974 va bedayat 1948” (61) fi senat 1956 heyne kana alalam yashthaal fi ghent alsuie va almoamerat tahak fi sharq al osat ala kol alas ad…” (62)

"their daughter decided to sell the house in Khanaqin. That occurred after the death of King Ghazi I and before World War II in 1939. “Events of partition of Palestine and the popular protests against the Portsmouth Treaty in late 1947 and early 1948 were passed”; “when the Suez Canal event was into consideration by the world, conspiracy porcelain was at all levels in the Middle East”.

Conclusions:
The literature of each period is the view mirror of all the various social, cultural and political manifestations of the time despite the artistic and aesthetic approaches. Writer’s belief attitudes and worldview are reflected in literary speech as mental and cognitive abilities of individuals or social classes.

Daneshvar and Altakarly in these two works depict heterogeneous and defected population of Iran and Iraq, with a humanistic and idealistic view. They both are committed and proficient writers of science and realistic fiction.

Root causes of classes discrimination, cultural poverty, oppression, the absence of political insight and even political affiliations with colonialism is introduce to the world.

Both authors wrote about the walks of oppression, the factors influencing it, and wealthy and noble class tyranny. Daneshvar portrays, English invaders cruelty in southern Iran, when some nobles of the time, helped English for looting the public wealth. Altakarly also in describing the hero of the novel that is the most prominent character in the novel refers to the poor and the oppressed.

Daneshvar depicted the issue of social upheaval and class gap in the southern provinces of the country when dominated by English invaders, and criticized the aristocratic class who were steeped in luxury.

Altakarly drew the picture of class gap and spread of it, particularly after the Second World War, since the bourgeois class welfare increases by the day and a wide gap between them and the poor class has been created.

Among the issues that were addressed in both works are the moral character of bourgeois society and flaws of this class in these types of societies. In fact, moral corruption, disadvantages of living and poverty in a capitalist class system makes people discouraged, isolated and individualised; they may be deprived of many facilities and the resources and wealth.

Novels by both authors are intimately linked with politics and social life in these two novels has become associated with political events. In Daneshvar novel, much of the political activity in Iran was to oust the colonial and gain independence of the country and prevent the exploitation of the colonization. But in Altakarly novel, unjust and oppressive political regime in the country was heavily criticized and major political events in Iraq’s history and the people's revolutionary movement and rebellion against an oppressive government and capitalism cited.

Footnotes
1. Realism and experience the ongoing literature, article, page 284
2. Iranian cintempraroy literature (prose), pp. 54-55
3. Linguistic characterization practices of Simin Daneshvar’s short stories, (article), pp. 67-68
4. Sawshon, pp16
5. Ibid, pp 16
6. Sawshon, pp16
7. Ibid, pp 16
8. A glance at the wandering postmodern Scheherazade, p 70
9. Ibid, pp 8
10. "on the Wandering beach Island" Simin Daneshvar's Jashn nameh , pp. 318
11. Sawshon, pp 60
12. Ibid, pp 60-61
13. "on the Wandering beach Island" Simin Daneshvar's Jashn nameh , pp. 319
14. A glance at the wandering postmodern Scheherazade, Simin Daneshvar, pp 15
15. Sawshon, Tehran, pp 5
16. A glance at the wandering postmodern Scheherazade, Simin Daneshvar, pp 16
17. Sawshon, pp 290
18. A glance at the wandering postmodern Scheherazade, Simin Daneshvar, pp 45-46
19. Sawshon, pp 157
20. Sawshon, pp 46
21. Ibid, pp 5
22. A glance at the wandering postmodern Scheherazade, Simin Daneshvar, pp 25
23. Sawshon, pp 16
24. Sawshon, pp 22
25. Sawshon, pp 24
26. Ibid, pp 293
27. Sawshon, pp 290
28. A glance at the wandering postmodern Scheherazade, Simin Daneshvar, pp 45-46
29. Sawshon, pp 157
30. Sawshon, pp 46
31. Sawshon, pp 196
32. Sawshon, pp 18
33. Ibid, pp 18
34. Ibid, pp 122
35. Ibid, pp 10-11
36. Sawshon, pp 128
37. Ibid, pp 128
38. Social critique of contemporary Persian fiction, pp 171
39. Sawshon, pp 51
40. Sawshon, pp 22
41. Sawshon, pp 124
42. Sawshon, pp 101-102
43. Ibid, pp 39-40
44. Almasrrat and Alavjaa, pp 96
45. Ibid, pp 263
46. Ibid
47. Almasrrat and Alavjaa, pp 202
48. Ibid, pp 205
49. Almasrrat and Alavjaa, pp 205-206
50. Almasrrat and Alavjaa, pp 44-46
51. Almasrrat and Alavjaa, pp 30
52. Almasrrat and Alavjaa, pp 205-206
53. Ibid, pp 263
54. Antisocial Community, pp 118
55. Almasrrat and Alavjaa, pp 93-94
56. Almasrrat and Alavjaa, pp 250
57. Almasrrat and Alavjaa, pp 8
58. Ibid, pp 11
59. Ibid, pp 19
60. Ibid, pp 22
61. Ibid, pp 47

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